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ABSTRACT

An urgent educational crisis threatens the futures of a growing number of Asian Pacific American students, both immigrant and American-born. This crisis is largely invisible to most Americans, even to many in the teaching profession, because many see all Asian Pacific American students as members of a model minority destined to excel. This image is a destructive myth for the many Asian Pacific American children the schools are failing. The number of Asian Pacific American students is large and growing rapidly, and the context for educating these students effectively is changing. While immigrants who came to this country after 1965 were well-educated and well-off, more recent groups of Asian Pacific Americans are poor and poorly educated. The schools' task is complicated by historic problems of poverty and racial discrimination. Language and literacy issues are foremost in the problems of these students. In addition, most schools do not have curricula appropriate to educate multilingual and multicultural student populations. Support for families and youth development is inadequate. Community groups and foundations can offer much-needed support to school's efforts to help this underserved population. Recommendations for foundation help to Asian Pacific American students center on: (1) community/school/family partnerships; (2) institutional change and accountability; (3) curriculum development; (4) language development research and programs; and (5) teacher recruitment and training. Appendixes lists 19 resource organizations for program information and 13 other resource organizations. (Contains 4 tables, 2 graphs, and 61 references.) (SLD)

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ED 416 273

AN INVISIBLE CRISIS

The Educational Needs of Asian Pacific American Youth

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AN INVISIBLE CRISIS:

The Educational Needs of Asian Pacific American Youth

AAPIP

ASIAN AMERICANS/PACIFIC ISLANDERS IN PHILANTHROPY

1997

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Executive Summary

An urgent educational crisis threatens the futures of a growing number of Asian Pacific American students, both immigrant and American-born. Although schools should be a nurturing, learning environment for all children, most schools are ill-equipped to cope with the language needs of children who speak an Asian language at home and with racial, cultural, and socioeconomic diversity in the classroom.

This crisis is largely invisible to most Americans—most significantly, even to many in the teaching professions—because most see all Asian Pacific American students as members of a "model minority" destined to excel. But for many Asian Pacific American students, this image is a destructive myth. As their schools fail them, these children become increasingly likely to graduate with rudimentary language skills, to drop out of school, to join gangs, or to find themselves in low-paying occupations and on the margins of American life.

- ***The number of Asian Pacific American students is large—and growing rapidly.*** The Asian Pacific American population doubled between 1980 and 1990, and the number of Asian Pacific American school-age children grew sixfold—from 212,900 to almost 1.3 million—between 1960 and 1990. By the year 2020, it is estimated that there will be 4.4 million Asian Pacific American children between the ages of 5 and 17. These children come from very diverse backgrounds: the Asian Pacific American population includes members of 34 ethnic groups who speak more than 300 languages and dialects. Even within groups, individuals and families differ greatly based on the conditions from which they immigrated, their social, economic and educational status before and after immigration, and the American communities in which they find themselves.

- ***The context for effectively educating Asian Pacific American students is changing.*** Although many among the first groups of Asian Pacific immigrants who came to the U.S. after restrictive immigration laws were changed in 1965 were well-educated and well-off, more recent groups of Asian Pacific immigrants often are poor and poorly educated. Most of the new immigrant parents may not be aware of, or accustomed to, their role as their children's advocate within the American school system. Estimates are that by the year 2000, 75 percent of Asian Pacific American school-age children will be foreign-born or the children of recent immigrants.

- ***The schools' task is complicated by historic problems of poverty and racial discrimination.*** Overall, 14 percent of Asian Pacific Americans live below the poverty line, compared with 13 percent of the U.S. population. Although aggregate statistics place Asian Pacific Americans at the top of the *family* income charts, data are misleading unless the

number of wage earners per family, the average per capita earnings, and the poverty level within a community are taken into account. Poverty levels are disproportionately high among Asian Pacific Americans from Southeast Asia. Additionally, Asian Pacific Americans are discriminated against on the basis of race and immigrant status, and are frequent targets of bias-motivated violence.

Despite the increased presence and growing needs of Asian Pacific Americans in the classroom, school districts, teachers, and parent-teacher associations have not yet begun to match needs with resources for these children. The most significant barriers facing Asian Pacific American students are in three areas: language and literacy, school and curriculum, and support for families and for youth development.

Language and Literacy

- Bilingual education resources for Asian Pacific Americans who need them are largely unavailable.
- There has been little research into the specific language development challenges of children whose home language is an Asian language.
- The diversity of Asian Pacific Americans complicates language instruction and bilingual education, particularly when schools have small numbers of students who speak a range of Asian Pacific languages.
- Highly motivated children may excel in math and science—subjects that require less sophisticated language skills—while their lack of proficiency in reading, writing, and speaking skills is neglected.
- Asian Pacific American students often are misclassified. Learning disabilities often are attributed to the student's limited proficiency in English, and children with no learning problems except language-related ones may find themselves in special education classes.
- There is little support for children's maintaining proficiency in their home language, although research suggests that strong literacy in the home language promotes literacy in a second language.

School and Curriculum

- Most schools do not have curricula appropriate to educating multicultural, multilingual student populations. Few schools offer students opportunities for serious

study of multigenerational Asian Pacific Americans. Instead, they hold International Days that are intended to honor students' home cultures but that may reinforce stereotypes.

- There is a major shortfall of bilingual, bicultural Asian Pacific American teachers. Even fewer Asian Pacific Americans are school administrators and counselors.
- Teachers, administrators, and counselors generally do not have training to understand Asian Pacific cultures and languages.
- Even when teachers make efforts to teach about Asian Pacific cultures, they have difficulties locating appropriate teaching materials to support the curriculum.
- School personnel do not understand how to integrate the teaching and learning strategies of the child's home culture.
- Schools have not yet developed adequate institutional responses to issues of race and racial violence, class, and gender, all of which deeply affect Asian Pacific students.

Support for Families and for Youth Development

- Asian Pacific children struggle to balance bicultural identities, maintaining their ties to traditional family and cultural values while learning the ways of American culture.
- Many Asian Pacific children struggle with family problems—some resulting from conditions in their home countries, others from the violence and poverty common in neighborhoods where many Asian Pacific Americans live—that teachers and counselors are unaware of or oblivious to.
- Schools rarely have ties to Asian Pacific community organizations that can help meet students' and families' needs.

Such obstacles can only be overcome through initiatives that understand education as a process that does not stop at the schoolhouse door. AAPIP believes that strengthening families and fostering community leadership are critical facets to ensure healthy development for all youth. Community groups can serve as culturally competent, bilingual resources to help Asian Pacific youth bridge home and school cultures and become the well-educated, bicultural, bilingual leaders needed in an increasingly diverse nation. Such community groups can serve as resources for schools committed to educational equity. In addition, they can hold schools accountable for meeting the needs of Asian Pacific American students and their families and for their progress (or lack of progress) toward the goal of equal educational access for all children.

Recommendations

AAPIP recommends that foundations respond to the needs of Asian Pacific American students by funding initiatives in five areas:

1. Community-school-family partnerships,
2. Institutional change and accountability,
3. Curriculum development,
4. Language development research and programs, and
5. Teacher recruitment and training.

AAPIP views efforts in the area of community-school-family partnerships as fundamental to the success of the other recommendations. Such efforts reduce barriers to educational equity and create an enriched learning environment for children by bringing together the full complement of a community's resources for each child's benefit.

1. COMMUNITY/SCHOOL/FAMILY PARTNERSHIPS

Recognize and develop Asian Pacific American community, parent, and youth leadership, and support the development of community-based service organizations that focus on providing extended opportunities for youth and their families. Support efforts to partner these resources with their local schools.

2. INSTITUTIONAL CHANGE AND ACCOUNTABILITY

Encourage efforts that commit schools to make institutional responses to issues affecting Asian Pacific American children's educational equity—including language needs of the limited English proficient, racism and anti-immigrant bias, class, and gender issues—and fund efforts that monitor school accountability for meeting the educational needs of Asian Pacific American students.

3. CURRICULUM DEVELOPMENT

Promote research, development, and staff training in the use of multicultural curricula that portray the history and culture of Asian Pacific Americans, and of anti-racism curricula that supports direct and honest dialogue among students.

4. LANGUAGE DEVELOPMENT RESEARCH AND PROGRAMS

Support research, program development, and evaluation in the area of language development for Asian Pacific Americans to better inform schools and improve teaching strategies. As an essential adjunct, more funding should be directed to community-based efforts focused on dual literacy and language development.

5. TEACHER RECRUITMENT AND TRAINING

Fund recruitment and training of more Asian Pacific American teachers, administrators, and counselors, with particular emphasis on those with bilingual skills and knowledge of new and unrepresented Asian Pacific American populations. Also, fund training for non-Asian Pacific teachers to develop the knowledge and skills they require to understand and be responsive to Asian Pacific American students' needs.

Introduction: From Model Minority to Children in Crisis

An urgent educational crisis threatens the futures of a growing number of Asian Pacific American students, both immigrant and American-born. These Asian Pacific American students, like children of other ethnic and racial backgrounds, look to their schools to help them learn to read, write, and think, to prepare them for higher education or for a good job, and to equip them to be happy, productive adults.

All too often, however, their schools are ill-equipped to cope with racial, cultural, and socioeconomic diversity in the classroom and with the language needs of children who speak a language other than English at home. As their schools fail them, these children become increasingly likely to graduate with rudimentary language skills, to drop out of school, to join gangs, or to find themselves in low-paying occupations and on the margins of American life.

This crisis is largely invisible to most Americans—even to many in the teaching professions—because they find it hard to believe that Asian Pacific American students are at risk. For nearly three decades, American media have created a one-dimensional image of Asian Pacific students as "model minority" students: quiet, hardworking, smart, self-sufficient, and high achievers.[1] The myth that all Asian Pacific Americans are alike and that all will experience the same success in school obscures the struggles of recent immigrants, of average or below-average students, of students from disadvantaged backgrounds or troubled families, and of students who have difficulty finding their place as bicultural Americans. These students need help to succeed in school—but they often don't find it.

Asian Pacific American students often are placed in the wrong grade level, placed in the wrong bilingual classroom, or misplaced in special education. Teachers do not have the training and resources to deal with language and cultural differences in their classrooms. School administrators do not know how to reach non-English-speaking parents who may not be aware of, or accustomed to, their role as their children's advocates within the American school system.

Why should this invisible crisis be of pressing concern to foundation grantmakers?

- ***The number of children potentially at risk is large—and growing rapidly.*** The Asian Pacific American population doubled between 1980 and 1990, and the number of Asian Pacific American school-age children grew sixfold—from 212,900 to almost 1.3 million—between 1960 and 1990.[2] Estimates are that, by the year 2020, there will be 4.4 million Asian Pacific American children between the ages of 5 and 17.[3] In some school districts in Northern California, Asian Pacific

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Americans already constitute nearly 50 percent of the student population.[4]

- ***The context for effectively educating Asian Pacific American students is changing.*** The last 30 years have seen successive waves of Asian Pacific immigration. The first waves consisted largely of educated, well-to-do families with some prior contact with Americans. With each successive wave, however, income levels and educational attainment have dropped, while poverty rates have risen. For example, a recent report published by the American Council on Education on the status of minorities in higher education noted that "although 42 percent of Asian Pacific Americans had attained bachelor's degrees, almost twice the proportion for the general population, 9.8 percent of adults of Asian and Pacific descent had never progressed beyond the eighth grade, compared with 6.2 percent of whites." In 1990, 54.9 percent of Americans of Hmong descent, 40.7 percent of Cambodians, and 33.9 percent of Laotians had not completed the fifth grade.[5]

- ***The schools' task is complicated by historic problems of poverty and social discrimination.*** Even the minimal efforts that schools are making to assist students with limited proficiency in English may fuel a community's smoldering anti-immigrant sentiments. The perception that students with limited proficiency in English receive more funds for their programming than other students in schools that are extremely underfunded often leads to resentment within schools and communities. Compounding the tension from cuts in education spending are the cuts in public assistance benefits, pitting immigrant non-citizen recipients of benefits against citizen recipients of benefits. The political climate surrounding the welfare reform debates filters down to the playground, where one will find six-year-olds telling each other to "speak English" as a taunt.

PARTNERSHIPS WITH COMMUNITY-BASED INSTITUTIONS CAN BRING TO SCHOOLS THE BENEFITS OF CULTURALLY COMPETENT, BILINGUAL PEOPLE WHO CAN SERVE AS BRIDGES BETWEEN THE SCHOOLS AND ASIAN PACIFIC AMERICAN FAMILIES.

- ***The Asian Pacific American population is extremely diverse.*** It includes members of 34 ethnic groups who speak more than 300 languages and dialects.[6] Yet most research that includes Asian Pacific Americans fails to break out findings fully enough to give detailed information about this diversity. There are especially large gaps in knowledge about Pacific Islanders, South Asians, and Southeast Asians.[7]

American schools face their most difficult challenge in meeting the needs of a student population with an unprecedented mix of languages, cultures, and experiences. ***The most important finding of this AAPIP report is that schools cannot and need not attempt this task alone. Partnerships with community-based institutions (social service agencies, churches, temples, after school programs, literacy/language programs) can bring to schools the benefits of culturally competent, bilingual people who can serve as bridges between the schools and Asian Pacific Amer-***

ican families. Such partnerships can give communities a new and more approachable setting in which to provide needed services to Asian Pacific American families and children.

Until now, only a small fraction of philanthropic dollars has been specifically targeted to address issues confronting Asian Pacific American communities. Asian Pacific Americans comprise 4 percent of the total population of the United States, but only 0.3 percent of philanthropic dollars in 1995 went to organizations working in these communities.[8] Only a small percentage of these grants directly addressed education. From 1983 to 1990, $1.6 million, or just 4 percent of grants made to Asian Pacific Americans, were for education.[9] By comparison, more than 25 percent of grant dollars reported to the Foundation Center for 1995 were for education.[10]

As this report will show, this level of foundation activity is far from commensurate with the need. The foundation community can take a vital leadership role by helping communities, educators, and Asian Pacific American organizations work together to find innovative solutions for the invisible crisis affecting Asian Pacific American students.

The Changing Context of Effective Education for Asian Pacific Americans: Demographic Trends

We live in the midst of a demographic revolution that is dramatically changing the population of the United States. Immigrants from all over the world, but mainly from Asia, the Pacific Islands, and South and Central America, are transforming our already diverse nation into a land increasingly rich in languages, cultures, national backgrounds, and traditions.

These changes are already having a significant effect on the nation's educational system—an essential institution in the lives of these immigrants and their children, as well as in the lives of American-born Asian Pacific people.

Population Trends

- ***The Asian Pacific American population is diverse and is growing rapidly.*** Asian Pacific Americans—the fastest-growing population group in the United States—constitute a total of 10 million, or 4 percent, of the U.S. population.[11]

  Within and among the 34 separate Asian Pacific American ethnic groups, there are significant differences of culture, history, immigration history, and socioeconomic status. Asian Pacific American students reflect the heterogeneity of the Asian Pacific American population.

- ***The percentage of Asian Pacific Americans who are foreign-born is rising dramatically.*** In 1990, some 65 percent of the Asian Pacific population in the United States were foreign-born. More than 40 percent of today's school-age Asian Pacific population are foreign-born. By the turn of the century,

CHARACTERISTICS OF ASIAN PACIFIC AMERICANS, BY COUNTRY OF ORIGIN, 1990

NATIONALITY	% OF TOTAL ASIAN PACIFIC POPULATION IN U.S.	% FOREIGN BORN
Chinese	22.8	69.3
Filipino	19.6	64.4
Japanese	12.0	32.4
Asian Indian	10.9	75.4
Korean	11.0	72.7
Vietnamese	8.2	79.9
Laotian	2.0	79.4
Cambodian	2.1	79.1
Thai	1.3	75.5
Hmong	1.3	65.2
Pakistani	1.1	77.3
Indonesian	0.4	83.1

Source: U.S. Bureau of the Census, 1992

STATES WITH THE LARGEST ASIAN PACIFIC AMERICAN POPULATIONS, 1990

RANK	STATE	ASIAN PACIFIC AMERICAN POPULATION, 1990	% OF STATE POPULATION	% INCREASE, 1980-1990	% OF TOTAL ASIAN PACIFIC AMERICAN POPULATION
1	California	2,845,659	9.6	127.0	39.1
2	New York	693,760	3.9	123.4	9.5
3	Hawaii	685,236	61.8	17.5	9.4
4	Texas	319,459	1.9	165.5	4.4
5	Illinois	285,311	2.5	78.7	3.9
6	New Jersey	272,521	3.5	162.4	3.7
7	Washington	210,958	4.3	105.7	2.9
8	Virginia	159,053	2.6	140.2	2.2
9	Florida	154,302	1.2	171.9	2.1
10	Massachusetts	143,392	2.4	189.7	2.0

Source: U.S. Census Bureau, 1990

an expected 75 percent of Asian Pacific Americans of school age (ages 3 to 24 years) will be immigrants or the children of immigrants who arrived after 1980, and will face language, cultural, and social adjustments.[12]

- ***Among Asian Pacific Americans, 73.3 percent speak a language other than English, compared with 13.8 percent of the total U.S. population.***[13] For Asian Pacific persons born in America, English is their first (and often only) language. The majority of newly arrived immigrants live in non- to limited-English-speaking environments. A segment of the immigrant Asian Pacific American population is multilingual or bilingual, and some speak more than one dialect of an Asian language.

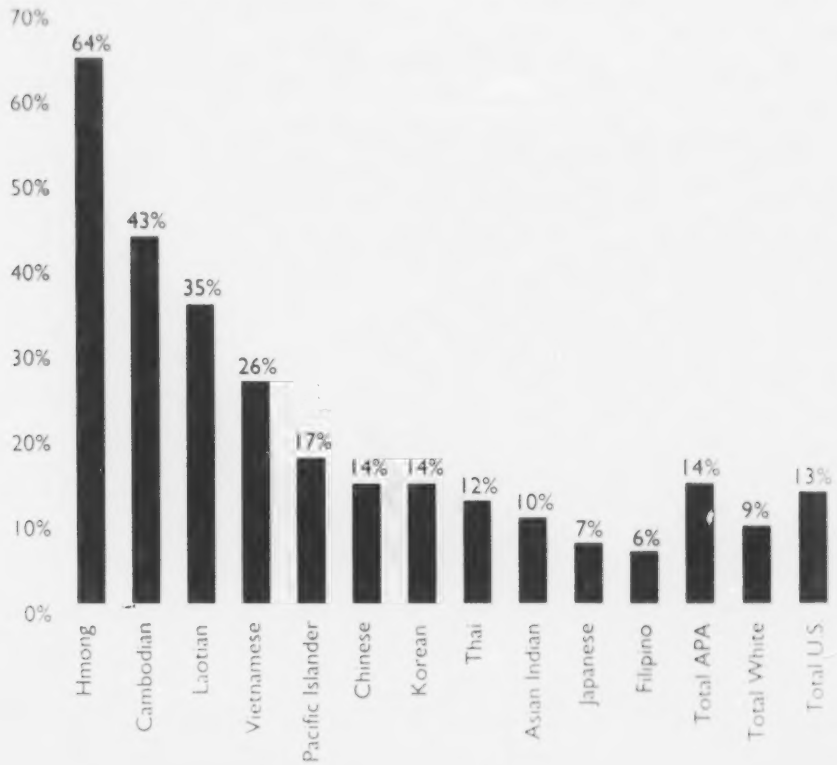
- ***The Asian Pacific American population is geographically concentrated, largely in urban areas and in western states.*** In 1990, 90 percent of all Asian Pacific Americans lived in urban areas, with three out of five living in the western United States. California has the highest percentage, followed by Hawaii, Illinois, New York, and Texas. However, significant rates of growth are occurring rapidly in other regions, although absolute numbers may remain low. Rhode Island, for example, has had an increase of 245 percent in its Asian Pacific American population in only ten years. Among U.S. cities, those with the fastest growing Asian Pacific American populations include Atlanta, Dallas, Boston, Houston, and Sacramento.[14]

The tendency of Asian Pacific Americans to cluster geographically means that, in these areas, a far greater response will be required of schools, social services, and community organizations than might be expected if one were to consider only the Asian Pacific American presence in the U.S. population at large.

Income and Poverty Status

- ***Family income statistics paint a misleading picture of Asian Pacific Americans' economic status.*** Asian Pacific Americans statistically are reported to have a higher median *family* income than other

POVERTY RATES AMONG ASIAN PACIFIC AMERICAN GROUPS, 1990



Source: Adapted from U.S. Department of Commerce, Bureau of the Census, 1990 Census of Population, Social and Economic Characteristics (CP-2-1) 1993.

Americans do. The data are misleading, however, unless the number of wage earners per family, the average per capita earnings, and the poverty level within a community are taken into account.[15]

- **Compared with other groups, Asian Pacific Americans reported the highest percentage of families with three or more wage earners.** Within the Asian Pacific American population, Filipino and Vietnamese Americans report the highest percentage of families with three or more wage earners.
- **Per capita income levels differ significantly among Asian Pacific American ethnic groups.** For example, per capita income among Japanese Americans is $19,373, compared to $14,420 among Hmong, Filipino, Southeast Asian, and Korean Americans.[16]
- **Overall, 14 percent of Asian Pacific Americans live below the poverty line, compared with 13 percent of the U.S. population. Those who arrived in the U.S. after 1985 are significantly more likely to be poor.** Economically, Samoan, Vietnamese, Cambodian, and Laotian households lag far behind Chinese, Japanese, Korean, Fili-

pino, and Asian Indian American households. Among Southeast Asians, 49 percent live in poverty, compared to fewer than 10 percent of Japanese, Chinese, and Asian Indians. Among Asian Pacific Americans, there are significant pockets of economic hardship exceeding even that experienced by other communities of color.[17]

Whenever data are collected on Asian Pacific Americans, the data must be disaggregated to break out figures for each Asian Pacific American group. As the data on income and poverty levels demonstrate, group data can mask important intergroup differences.

Immigration Trends

▪ ***To understand the changing needs of foreign-born Asian Pacific Americans, it is important to understand the differences among the groups of recent immigrants.*** Recent Asian Pacific immigrants comprise two very different groups. The first group emigrated mainly for family reunification from countries with large populations already in the U.S. (mainly China, Korea, and the Philippines). The second group consists largely of immigrants and refugees from Southeast Asia, who arrived in the U.S. in several waves following the Vietnam War. Each succeeding wave had less successful educational outcomes. Educational needs, support needs, and the resources and family or community capacity to welcome newcomers differ greatly between these two groups.

Historically, the United States has placed severe restrictions on immigration from Asian countries that were not placed on immigrants from European nations. A turning point occurred when the 1965 Immigration Act abolished the National Origins quota systems, which had discriminated against immigrants from Southeast Asia and East Asia. In its place, the U.S. adopted a new immigration policy that focused on family reunification and specific job skills needed in certain occu-

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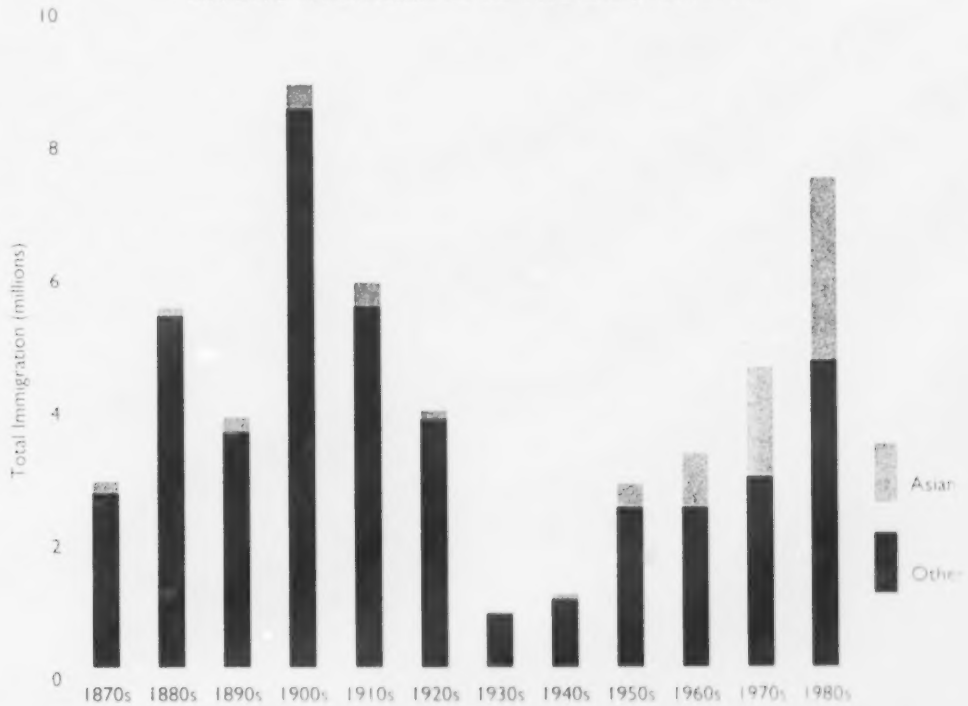
pations. Consequently, the number of newcomers from Asia rose dramatically. In 1960, none of the ten countries sending the largest number of immigrants to the U.S. were Asian; by 1985, four of the five largest sending nations were Asian Pacific. In fact, during the 1980s, peoples from Asian and Pacific regions constituted nearly 42 percent of all new immigrants to the U.S.[18]

In 1975, the war in Southeast Asia ended, prompting an unprecedented flight of refugees from that part of the world to the United States. More than 2 million people were displaced from Vietnam, Cambodia, and Laos, and more than half eventually came here, doubling the Asian Pacific American population.

The diversity among the refugee waves was significant. Earlier groups were often the urban elite, primarily from Vietnam, with experience working alongside Americans. Later waves brought the poorest people, including great numbers of Hmong, Mien, lowland Laotians, and Cambodians. Many were farmers and villagers with minimal experience with Western culture and technology. Each successive wave had a higher incidence of post-traumatic stress syndrome and health problems caused by years of war and dislocation, less prior contact with the English language or with Americans, and more fragmented families. Likewise, educa-

PERCENTAGE OF ASIAN PACIFIC ISLANDERS AMONG IMMIGRANTS TO THE U.S., 1871–1990



Source: INS Statistical Yearbook 1990, 54; Statistical Branch, Advance Data Report, 1990.
Note: Figures for 1980s include almost 2 million immigrants granted amnesty under 1986 law.

EDUCATIONAL ATTAINMENT OF THE ASIAN PACIFIC AMERICAN POPULATION OVER 25, BY SELECTED ASIAN PACIFIC AMERICAN GROUPS IN THE U.S., 1990

	TOTAL	LESS THAN BACHELOR'S (PERCENT)	BACHELOR'S DEGREE (PERCENT)	MASTER'S DEGREE (PERCENT)	DOCTORATE (PERCENT)
Chinese Americans	1,074,009	59.3	21.7	15.6	3.5
Filipino Americans	866,022	60.3	31.9	7.3	0.5
Japanese Americans	623,511	65.6	24.4	8.8	1.3
Asian Indian Americans	461,631	41.6	25.3	27.3	5.8
Korean Americans	452,333	65.6	21.9	10.6	1.9
Vietnamese Americans	300,999	83.2	12.4	3.9	0.5
Cambodian Americans	62,367	93.6	4.8	1.2	0.4
Hmong Americans	27,114	96.8	2.2	0.7	0.3
Laotian Americans	65,002	93.4	4.6	1.8	0.2
Thai Americans	57,443	66.8	19.9	12.3	1.0
Other Asian Americans	136,082	58.3	21.9	17.4	2.4
Hawaiian Americans	107,185	88.7	8.0	2.9	0.3
Samoan Americans	23,977	91.8	8.4	2.3	0.5
Tongan Americans	7,467	95.1	3.6	1.2	0.1
Guamanian Americans	25,512	89.9	7.1	2.5	0.5
Other Pacific Islander Americans	12,303	89.5	7.7	2.4	0.4

Source: U.S. Bureau of the Census, 1990, 5 Percent Public Use Microdata Sample (PUMS). Copyright © 1996, Larry Hajime Shinagawa, Ph.D., Department of American Multi-Cultural Studies, Sonoma State University. Reprinted with permission of the author.

tional levels fell with each consecutive wave. For example, those who came before 1978 had an average of almost ten years' schooling. Those who arrived in the 1980s typically had six years.[19]

Despite responsibility for the refugees' situation, the federal government committed itself to their aid only for a short term, and the resettlement process was chaotic and in many cases inadequate. At first, the federal government provided resettlement and emergency immigrant education programs, but by the mid-1980s, almost all responsibilities, financial and otherwise, fell on state and local agencies. Not only did these entities lack money, but also few schools or communities had the language capacities, training, or cultural awareness to ensure the inclusion of the newcomers. Refugee children arrived in communities woefully unprepared to assist them.

The differences among Asian Pacific immigrant waves are reflected in statistics on educational attainment. For example, 58 percent of Asian Indians hold at least a bachelor's degree, compared to only 3 percent of Hmong.[20]

Many of the immigrants received their degrees from foreign universities. Such degrees often are not treated comparably to degrees from U.S. universities.

Obstacles to Effective Education for Asian Pacific American Children

Given the diversity of the Asian Pacific American population, the stereotype of Asian Pacific students as a homogenous model minority, with all Asian Pacific students bound for academic success, is clearly inaccurate. Though large numbers of Asian Pacific students excel in the classroom (as measured by traditional benchmarks of grades and math scores), significant—and often hidden—pockets of Asian Pacific students are at high risk for academic failure.

This latter group has a high dropout rate—as high as 60 percent in one urban school district for Southeast Asian immigrant youth.[21] Because schools are often unprepared to educate Asian Pacific students with limited proficiency in English, many such students will not develop adequate English skills, and therefore have few prospects of entering the mainstream economy.

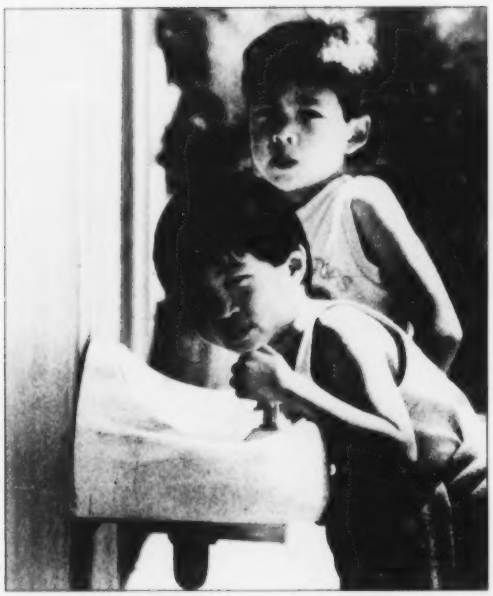
Even Asian Pacific youth who are high-achievers or advantaged may be at risk, as they too face increasing hostility toward the growing number of Asian Pacific immigrants, little support for bridging cultures and developing strong multicultural identities, and a dearth of culturally and linguistically appropriate services to help them become fully involved in school and community. Personal, social, and educational pressures threaten to relegate increasing numbers of both American-born and foreign-born Asian Pacific Americans to the margins of society, depriving the United States of the talents of a growing proportion of its young people and depriving those young people of the full promise of adulthood in the mainstream of American life.

To understand and respond to these challenges require looking beyond the narrow definition of education as only what takes place in school. Issues of culture, language, race, and family support that affect Asian Pacific students are fundamental contributors to a child's educational success or failure. This section discusses the most important issues affecting the education of Asian Pacific students, whether American- or foreign-born, and the implications of these issues for changes needed in schools and communities. The concerns fall into three general areas: language and literacy, school and curriculum, and support for families and for youth development.

Language and Literacy

▪ LANGUAGE BARRIERS AND BILINGUAL EDUCATION

"There is lots of teasing me when I don't pronounce right. Whenever I open my mouth I wonder, I shake and worry, will they laugh? They think if we speak Tagalog that we are saying something bad about them, and sometimes they fight us for speaking our language. I am afraid to speak English. I am afraid



Leonard Young/California Tomorrow

to try. And I find myself with fear about speaking Tagalog.

— 10th-grade Filipino boy immigrated at age 14

The ability to understand and to feel understood is fundamental to a child's ability to learn. In 1970, Chinese parents sued the San Francisco Unified School District, arguing that placement of their non-English-speaking children into classes taught only in English denied them the federal constitutional right of equal access to an education. In this landmark case, *Lau v. Nichols*, the U.S. Supreme Court agreed with the parents. It stated:

"There is no equality of treatment merely by providing students with the same facilities, textbooks, teachers and curriculum; students who do not understand English are effectively foreclosed from any meaningful education."[22]

Twenty-five years after the *Lau v. Nichols* decision, vast numbers of schools still lack the commitment, teachers, materials, or understanding of second language acquisition to make the promise of educational access real for non-English-speaking students. Many of these children are American citizens, but because they are raised in non-English-speaking households, they come to public schools with limited proficiency in English.

Although most such students learn conversational English relatively quickly, they generally need three to five years to become fluent enough to fully comprehend the language and use it as a medium of academic learning. During this period, students need a way of learning all their other subjects—or they will fall further and further behind. Immigrants, particularly those coming from war-disrupted nations or very poor and rural areas, are in greatest danger of being seriously hampered because they often begin school already behind academically.

Nationwide, two-thirds of the students who need bilingual services still are not receiving them. These services are even less available to students from language groups that are more geographically dispersed throughout the U.S. and represented in smaller numbers at any one school.[23] Most Asian Pacific immigrant students receive a limited amount of English as a Second Language instruction and spend the rest of their school day in regular English-taught classes that do not offer them special support to help them understand what is being taught.

School districts often do not properly categorize Asian Pacific American students and therefore do not receive funds that are available to serve these students' language needs. Many school districts with relatively small numbers of Asian Pacific American students still categorize all their Asian Pacific American students as "other," making no distinction between American-born Asian Pacific American students and the foreign-born Asian Pacific American students in need

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of bilingual services. Districts that make such distinctions often fail to disaggregate these Asian Pacific American students by ethnicity (or language groups). ***A National Center for Education Statistics study found that 73 percent of Asian Pacific American eighth grade students were language minorities, but only 27 percent were recognized as such by their teachers. In 1990, the Council of Chief State School Officers estimated that only 36 percent of all U.S. students who had limited proficiency in English had been identified as such.***[24]

Some school districts are reluctant to provide bilingual education classes despite growing numbers of Asian Pacific American students in need of these services. The reason most often cited is a lack of teachers qualified to provide that instruction. Many of these schools feel little parental pressure to fully implement bilingual education for Asian Pacific American students. The parents of these students may have little information about the premises of bilingual education and about the school's responsibility to educate all children equitably. Lacking such information, some immigrant parents fight to keep their children out of bilingual education programs because they feel strongly that the only way their children will learn English (and this is viewed as their ticket to success in America) is to immerse themselves in the language. Their views are bolstered by the inadequate language performance of Asian Pacific American students who are placed in inadequately implemented bilingual education programs, particularly when these students are misplaced in Spanish bilingual classes because there is no Asian language bilingual program at the school.

Among educators and researchers concerned about second language acquisition, there is growing consensus that developing strong literacy in one's native language first is an effective and appropriate strategy to promote both English fluency and academic achievement. Nevertheless, very few Asian Pacific immigrant students have had access to the primary language instruction and support they need in order to take advantage of the full curriculum.

In the field of second language acquisition, educators have begun to amass a strong base of knowledge about program models for Spanish-speaking immigrants, but there has been comparatively little research or model development for Asian Pacific language speakers.[25] Schools that are struggling to educate the new populations of Asian Pacific immigrants do not have the capabilities and the support to serve their students' needs.

BOOSTING LITERACY AND EDUCATIONAL ACHIEVEMENT

Students' poor writing skills, and their inability to speak in class discussions, frequently stand in the way of academic progress. Because of strong family and community emphasis on academics and hard work, many determined Asian Pacific students do many hours of extra homework, looking up word after word in the dictionary in an attempt to make sense of lessons taught them in English.[26] These strategies allow

such students to learn the curriculum despite the unavailability of native language teaching, but seldom enable them to use English as a medium of academic expression. Often such students will receive high grades in math and science, where language skills are not as important, but will be struggling in subjects such as literature or history, where reading, writing, and speaking are paramount. Sometimes these students' deficiencies will remain hidden because teachers reward their hard work and good behavior, and because of the assumption by many teachers that all Asian Pacifics are smart.

Widespread weakness in English language skills persists among many Asian Pacific immigrant students, even years after their arrival in the United States. A disproportionate number of Asian Pacific American students are incorrectly tagged as learning disabled and placed in special education because teachers do not understand their languages or the process of language development. Conversely, Asian Pacific American students with learning disabilities are not identified because their academic struggles are labeled as related to their limited proficiency in English.

FAMILIES FEAR THEIR CHILDREN WILL LOSE THEIR CULTURE AND THEIR LANGUAGE—THE GLUE THAT HOLDS THEM TOGETHER.

Even students considered proficient in English face tremendous literacy problems in mainstream English-speaking classes. More than two-thirds of Asian Pacific American high school graduates had taken college prep courses, yet their average verbal SAT score was the lowest of any group.[27] As the K-12 school system moves increasingly towards standards and proficiency tests as engines of educational reform, more and more Asian Pacific immigrant and language minority students are unable to pass the writing portions of their high school proficiency tests. Of those Asian Pacific American students who manage to graduate from high school and go on to college, many experience problems in college-level English language courses and tests. On the California State University campuses, more than half of the Asian Pacific Islander language minority students fail to pass writing proficiency tests.[28]

SUBTRACTIVE BILINGUALISM

Whether people who learn a second language continue to use their home language may depend, in part, on society's valuation of that home language. In "additive" bilingual situations—as with the Swiss learning German or French, where the status of the Swiss language is high—the native language retention is secure, and the second language serves as enrichment. In "subtractive" bilingualism, home language usage has low status, is not institutionally supported, and is assumed to be temporary until replaced by the dominant language as the group assimilates. Many immigrant and refugee youth follow a pattern of subtractive bilingualism: as they learn English, they lose their native language. The younger the age of arrival in the United States, the greater the tendency to lose the home language.[29] Such a loss cuts them off from the past, from family, from their homeland, and from a major individual and societal resource.

This pattern can appear as early as toddlerhood. Because immigrant mothers are often compelled to work outside the home, many children spend time in child care outside the family. Of all language cultural groups in the U.S., Asian Pacific children are the least likely to be cared for by child care

Jester Dionglay/Seeing Tomorrow

providers who speak their family language.[30] This severely hampers their early language development in the home language and contributes to the weakening of their connections to their families.

Families fear their children will lose their culture and their language—the glue that holds them together. Some communities establish Saturday Schools to provide both cultural and language maintenance, but there is little mirroring support for the maintenance of home languages in the public schools of this nation.

▪ LACK OF RESEARCH IN LANGUAGE DEVELOPMENT

There has been relatively little research on effective, appropriate models for language development and bilingual education for Asian Pacific American students. It is unclear how applicable the large body of research on bilingual education of Spanish-speaking immigrants might be to speakers of Asian languages. Asian languages bear far less similarity to English than do Spanish or other European languages. Most Asian languages are tonal; words are pronounced with different tones to express different meanings.

Research also is needed regarding the social context for learning. School learning is a social as well as a cognitive process, influenced by the relationships between student and teacher and among students.

School and Curriculum

▪ LACK OF APPROPRIATE CURRICULUM

> *"I was so excited when my history teacher talked about the Vietnam War. Now at last, I thought, now we will study about MY country. We didn't really study it. Just for one day, though, my country was real again."*
>
> *— 11th-grade Vietnamese girl, immigrated at age 15*

As public schools enroll more and more students of color and immigrants from throughout the world, teachers face the arduous and creative task of having to reshape their teaching approaches and curricula to make them appropriate to the new multicultural, multinational, and multilingual student population. This task is complex. It includes finding materials representing the national, cultural, and immigration experiences of their students, developing approaches to build on the rich range of human experiences among their students, and finding ways to teach the appropriate curriculum to build strong literacy in first and second languages. In this era, when our textbooks and formal curricula are still lagging behind the needs of a diverse society, it falls most often to teachers to inject a broader range of human experience into the curriculum by adding supplementary materials and encouraging students to speak about, write about, and share their experiences with others.

Few students know about the historical and contemporary realities of Asian Pacific American communities and other communities of color. In cases where a multicultural curriculum exists, it sometimes is reduced to "honoring" Asian Pacific Americans through International Days on which students wear their "native dress." Such an approach may perpetuate stereotypes and may seem irrele-

vant to Asian Pacific American students. A third- or fourth-generation Japanese American, for example, is removed from the traditions of children in Japan and does not view that as an accurate reflection of who he or she is. Such an approach should be re-examined, with strong participation from Asian Pacific American communities, in an effort to ensure that the curriculum reflects the full Asian Pacific American experience, including generational differences among different Asian Pacific American groups.

▪ LACK OF TRAINED EDUCATORS AND SCHOOL PROFESSIONALS

To teach and to provide needed support services, Asian Pacific immigrant youth require professionals who speak their language and who understand their culture and the challenges faced in making the transition to a new land. Yet, there is a major shortfall in the numbers of bilingual and bicultural teachers and counselors, and the numbers of Asian Pacific American students entering the teaching force are slowly shrinking.

In 1990, Asian Pacific American students made up 3.2 percent of all children between the ages of 3 and 17 nationally, but only 1.2 percent of the nation's teaching force was Asian Pacific American.[31] In California, for example, while the Asian Pacific American student population has climbed dramatically to 11 percent of the school children, the percentage of Asian Pacific American teachers has remained at just over 4 percent for the last ten years. The majority of these Asian teachers are not bilingual. In 1990, only 2.5 percent of all bilingual teachers and paraprofessionals in the California schools spoke Asian languages. There is one bilingual teacher for every 561 Asian Pacific students with limited proficiency in English.[32] Although 15 percent of all college students major in education, only 6 percent of Asian Pacific Americans do. In addition, very few of the administrators and counselors in the public schools are Asian Pacific Americans.[33]

Without well-trained, culturally competent, bilingual Asian Pacific American teachers, administrators, and counselors, strong language programs cannot be delivered, students in need of mental health or health services to support their involvement in school are neither identified nor served, and Asian immigrants become increasingly at risk for educational difficulties.

RATIO OF BILINGUAL TEACHERS TO STUDENTS WITH LIMITED PROFICIENCY IN ENGLISH, CALIFORNIA

CHILD'S HOME LANGUAGE	TEACHER-STUDENT RATIO
Spanish	1:81
Cantonese	1:108
Vietnamese	1:662
Hmong	1:1,113
Khmer	1:4,129
Cambodian	1:21,000+

Source: California State Department of Education, as cited in Nguyen Lam (1997).

Teachers of all cultural backgrounds must become knowledgeable about the strengths of the diverse Asian Pacific cultures and how a child's home culture contributes to learning and development. For example, in recent years, teachers noticed that some Hmong and Mien kindergartners and first-graders lagged behind other children in the development of memory skills, motor skills, eye-hand coordination, and concentration skills. The teachers were surprised. Only ten years ago, Hmong and other Laotian children had appeared very advanced in these areas. Then teachers discovered that the families were no longer teaching their children these skills

through traditional means: participation in oral rituals, embroidery, and silver work. The family patterns had been broken up by the many years in refugee camps and the processes of dislocation and relocation in the United States. Few immigrant families teach these skills the way many other American families do: with crayons and coloring books, scissors and cutouts, and by reading to their children nightly.[34]

Educators must find ways to tap into the traditional wisdom of communities and to offer immigrant parents more access to the American ways of teaching children. Educators who have a deeper understanding of the practices and beliefs of Asian Pacific families and communities are better able to support Asian Pacific students and enable others to benefit from the knowledge, skills, and insights of their communities.

AMERICAN SOCIETY LARGELY CONSTRUES RACIAL JUSTICE AS A MATTER OF BLACKS VERSUS WHITES, EXCLUDING THE REALITY OF RACE RELATIONS INVOLVING ASIAN PACIFIC AMERICANS, LATINOS, OR NATIVE AMERICANS.

• RACISM AND RACIAL VIOLENCE

"My memories through these three years are actually full of tears. Many of my friends are new immigrants. When we talk about the first two years we were here, we are saddened by the experiences. Working extremely hard didn't make us feel sad, facing challenges didn't make us feel sad, but some of the Americans' attitudes towards us did break our hearts. Before I came to America, I had a beautiful dream about this country. At that time, I didn't know that the first word I learned in this country would be a dirty word. American students always picked on us, frightened us, made fun of us, and laughed at our English. They broke our lockers, threw food on us in cafeteria, said dirty words to us. Many times they shouted at me, 'Get out of here you chink, go back to your own country.' I have been pushed, I had gum thrown on my hair. I have been hit by stones. I have been insulted by all the dirty words in English. All this really made me frustrated and sad. I often asked myself, 'Why do they pick on me?'"

— Christina Tien,
Chinese immigrant high school student,
Public testimony, Los Angeles

Asian Pacific American students often enter unwelcoming, even hostile and violent, school campuses and communities. In the last ten years on school campuses, there has been a startling rise in hate crimes and other harassment, much of it anti-immigrant and anti-Asian. No distinction is made between foreign-born and American-born Asian Pacific Americans; both groups become targets of anti-immigrant harassment. Schools have not yet developed an adequate institutional response to this violence.

Xenophobic attitudes have swelled as political leaders have increasingly blamed the nation's economic woes on immigrants. The passage of Proposition 187 in California (which, if it survives legal challenges, would prohibit undocumented immigrants from receiving public services), followed by federal legislation cutting off both undocumented and legal non-citizen immigrants from public services, were fueled in part by images of boatloads of Chinese immigrants landing on our shores. This anti-immigrant sentiment

was manifested in the increase in number of anti-Asian violence incidences reported for 1996.[35]

In schools, there have been several well-known tragedies. In 1989, in Stockton, California, five Southeast Asian children were murdered and many others injured at an elementary schoolyard by Patrick Purdy, who aimed an AK-47 rifle at Southeast Asian children and gunned them down as they played. The killings of 13-year-old middle school student Vandy Phorng in Lowell, Massachusetts, in 1987, and of high school student Thong Hy Huynh in Davis, California, in 1983, by white classmates are the most visible tip of a growing iceberg of hate crimes and intolerance toward Asians and immigrants in general.

In one study of more than a thousand immigrant students in California, 93 percent cited violence, harassment, and a wish for an American friend as major concerns.[36] Violence, whether actual or threatened, affects students' opportunities for learning English, their confidence, and school participation. ***A survey of Vietnamese students at a Boston high school indicated that everyone surveyed had witnessed or experienced racial harassment as part of their daily lives.*** These students developed survival strategies: "I try to keep myself very, very careful, you know, I think about where I'm going before I'm going there...my eye open ...so I can get out of some situation quickly as I can."[37]

Youth violence and youth gang activity are often a response to the racial harassment on school campuses. Peter Nien-chu Kiang notes that some gangs are formed "specifically and explicitly to defend themselves against racial harassment in school or in the neighborhood. A 21-year-old former Cambodian gang member states unambiguously: 'Racism has shaped my life, my experience ever since the first day I set foot in this country...In the gang, I watch your back, you watch my back. We look out for each other.'"[38]

These prejudices are even more difficult to address because many non-Asian Pacific Americans do not even recognize that racism and discrimination affect Asian Pacific Americans. In one national poll, 81 percent of non-Asian Pacific respondents said they believed Asian Pacific Americans succeed because of hard work and high achievement, and about half said they simply do not believe that Asian Pacifics really suffer from discrimination. Yet, in a study conducted by the National Conference, approximately one third of non-Asian Pacific Americans feel Asian Pacifics are wary, suspicious, and unfriendly toward non-Asian Pacific Americans, are unscrupulously crafty and devious in business, and feel superior to people of other groups and cultures.[39]

American society largely construes racial justice as a matter of blacks versus whites, excluding the reality of race relations involving Asian Pacific Americans, Latinos, or Native Americans. Educational institutions view race similarly, leaving little room for consideration of or acknowledgment of

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racism against Asian Pacific Americans. This leaves Asian Pacific students with little support as they face racial hostility in school.

Teachers must be trained to facilitate open and honest conversations among students about race and racism, instead of ignoring differences or promoting "color-blindness." Racism, racially motivated violence, and anti-immigrant sentiment have common roots, regardless of the racial or ethnic group that is the target of a particular act of violence or harassment. Once this acknowledgment occurs, schools must develop programs to help all children unlearn prejudice and racism, develop the skills of reaching across cultures and languages, and assist them to connect and learn from others who are different from them. Such efforts are essential to the future of our increasingly diverse democratic society.

Research on cooperative learning and interracial contact in schools with white, African American, and Mexican American students confirms that cooperative interracial contact has positive effects on both student interracial behavior and minority students' academic achievement. An essential characteristic of this learning was that in such planned contact, students needed to have a structured intervention ensuring all students had "equal status." This meant breaking down society's imposed lower status of minority groups.

Researchers found that both minority and white students attributed higher status to whites, perpetuating white dominance. ***Such programs must therefore have an essential component that helps students understand and discuss status judgments based on race, class, and gender. Without such interventions, research has consistently found that intergroup interactions will increase rather than reduce intergroup tensions.***[40]

▪ SCHOOL GIRLS: GENDER ROLE EXPECTATIONS AND EDUCATION

> ***"My family has such stuck values, and they hold on to the old ways. It is very difficult to explain something to them about my life now. We end up always arguing—about school, religion, how I dress, what I can and cannot do. They get mad at me for arguing. They say I shouldn't talk back. I hate my family. We fight all the time."***
>
> *— 11th-grade Cambodian girl, immigrated at age 10*

Just as there is little institutional response to race and culture issues in schools, there is little understanding of the potential effects of gender role identity on an Asian Pacific American girl's chances to get an education. Culture and history play out in the classroom and in the roles that individual students have in the context of their families and communities.

Foreign-born Asian Pacific American girls may face especially hard adolescent years if the gender role expectations of their home culture clash dramatically with those of their new land. For example, the Hmong place cultural value on girls marrying and bearing

children during the early teen years. This practice arose to help ensure the biological survival of the Hmong, who have been tremendously threatened through war and now through dislocation. In the U.S., many Hmong girls still marry and have babies when they are as young as 13 to 15. However, this gender role conflicts with U.S. educational practices, in which girls that age still attend school. Teenage Hmong mothers who go to school find that they and their families must make tremendous sacrifices. Ultimately, most Hmong mothers fail to graduate from high school. Many do not make it out of middle school, and almost all are dependent on Temporary Assistance to Needy Families (formerly known as Aid to Families with Dependent Children).[41]

Like Hmong girls, foreign-born Cambodian girls also face significant cultural barriers in their pursuit of education. In her study of Cambodian refugees in Boston, Nancy Smith-Hefner found that heavy household responsibilities and the family's intense concern for not losing face, with a primary focus on maintaining "female virtue," negatively affected school achievement among adolescent Cambodian girls.[42] Some research suggests that even American-born Asian Pacific girls experience such conflicts and pressures.[43]

Because few teachers or counselors are trained or sensitized to understand the religious values and cultural practices among Asian Pacific ethnic groups, they cannot provide support and counseling to girls facing such cultural dissonance; nor can they help immigrant parents understand the conflicts or bridge the gap. Instead, they may unintentionally undermine parental authority and family harmony, and increase pressure on these girls by simply encouraging a kind of independence prized in the United States but disruptive of some cultural systems.

Support for Families and for Youth Development

▪ LIVING IN THE CROSSFIRE OF CULTURES

> ***"I don't know who I am. Am I the good Chinese daughter? Am I an American teenager? I always feel I am letting my parents down when I am with my friends because I act so American, but I also feel I will never really be American. I never feel really comfortable with myself anymore."***
>
> *— 10th-grade Chinese girl, immigrated at age 12*

Immigrant and refugee youth must comprehend a whole new culture and integrate it with the old. With a foot in two nations, two cultures, two worlds, immigrant children face a wrenching struggle to create bicultural, bilingual selves. Often they do so with little support, and amidst great pressures.

The experience of being marginal is central in the lives of most immigrant children—and continues to affect first- and second-generation children of immigrants. They live in the crossfire of cultures—facing the challenge of determining what their home cultures and traditions will mean for them in their new land, while also coming to terms with the way their new culture views them and other Asian Pacific Americans.

They soon learn that few non-Asian Pacific students or teachers understand the distinctions among the many national, ethnic, cultural, and language groups that comprise Asian Pacific Americans. Often, these students are treated as one conglomerate mass: Asian immigrants. A Laotian child may find herself being called "Jap" or "Chink" on the schoolyard. She may be placed in a classroom with other Southeast Asian immigrants who do not speak English, despite the fact

that she does not share a language or culture with them.

At the same time, the process of acculturation involves painful, sometimes unconscious, but oftentimes agonizing decisions about what to save from their old ways, what to sacrifice, what to adopt, and what to reject. "How American can I be and still be me?" is a constant question in the minds of many immigrant children.

U.S. schools are the major and sometimes only public terrain in which immigrant children confront "American" life. Here, they face the social challenges of coming to understand themselves and others, as well as challenges in comprehending the schooling system. Some adjustments are simply the immediate orientation to a new society. Many students are in large, industrialized, urban areas for the first time. In large schools, they have to learn the oddities of bells ringing, lockers, and cafeteria lines. More difficult is the adjustment to U.S. methods of teaching and learning. For example, the relationship between U.S. students and teachers is more informal than that in many Asian countries. The tests that are given do not determine the direction of one's future, as they often do in their home countries. Another big adjustment for many Asian Pacific immigrant students is being expected to speak up in class and voice their opinions and perspectives. Many Southeast Asian schooling systems have students recite as a group, discouraging individuality.

WITH A FOOT IN TWO NATIONS, TWO CULTURES, TWO WORLDS, IMMIGRANT CHILDREN FACE A WRENCHING STRUGGLE TO CREATE BICULTURAL, BILINGUAL SELVES. OFTEN THEY DO SO WITH LITTLE SUPPORT AND AMIDST GREAT PRESSURES.

At school, most immigrant children face enormous pressures to reject or soften their home ways and to act "American"—a term that immigrant children increasingly come to equate with being white, being Christian, and speaking English without an accent. At home, they feel pressure to remain part of the family and community fabric. Often, because the ways of immigrant communities differ vastly from the larger American culture, young immigrants may feel that traditional norms belong to a world that no longer exists except in the behavior of their elders. Painful rifts can divide immigrant families as children see-saw back and forth between the new and the old, caught somewhere between their grandmothers and MTV.

Asian Pacific students are not only caught in the crossfire of cultures as they balance bicultural identities. Often they also find themselves confronting the differences within and among Asian Pacific ethnicities. As generations of Asian Pacifics claim an American identity, the gulf widens between American-born and foreign-born, though they may be from the same ethnic group. Historical differences—and even animosities—that are not well understood by non-Asian Pacific people may for the first time become of personal significance. For example, Chinese immigrants—often lumped together in the same classrooms and categories, and addressed as if they have the same traditions, histories, and cultures—in fact, may come from very different situations with tensions between them. The educational, social, and political systems of China and Taiwan provide different versions of what it means to be Chinese to young people. Nationalists in Taiwan promote traditional Confucianism; Communists from the main-

land emphasize nationalistic sentiments. Hong Kong, which was a British colony until 1997, is another different kind of Chinese experience. Chinese Vietnamese have the experience of being an ethnic minority in a nation that did not accept them fully as Vietnamese, while their distinctness from other Chinese is marked. Here in the United States, they find themselves labeled as one, grouped as one, and they begin to confront and comprehend the complexities of identity.

The sense of being forced to choose is an underlying theme in the lives of newcomers. There is a critical shortage of bilingual bicultural counselors or community forums and supports to help youth negotiate between their worlds, to hold onto bicultural or bilingual identities, and to form comfortable, resilient identities as Asian Pacific Americans.

≈ THE NEED FOR FAMILY SUPPORT SERVICES

> ***"I worry a lot about my mother. She's gone crazy now. Her mind is gone. She won't eat anything, just drinks water and is old and sick. She can't get up and sometimes she doesn't know me. She thinks the soldiers are outside waiting. She thinks we are still back there."***
>
> *— 9th-grade Laotian girl, immigrated at age 11*

> ***"The tragedy during the war hurts inside when I remember what happened in the past. I try to not think about it, but at night I dream and see my brother who they killed. I dream about him trying to find us. I dream they keep shooting and shooting him until I wake up."***
>
> *— 10th-grade Cambodian boy, immigrated at age 12*

Asian Pacific American youth often carry the burden of family problems that frequently are well-kept secrets.

Many Southeast Asian refugees are children of war. They and their families have been victims of violence and chaos, and helpless witnesses to the horrors of warfare. Most have lost family members or been separated from them in the displacement war creates. Post-traumatic stress syndrome is frequent among both the children and their families. Even members of the second generation, who may not have been eyewitnesses to war, are still scarred as children of survivors. Young people who suffered emotional traumas often have physical problems, too, because hardships deprived them of health care beginning early in their lives.[4]

The communities in which many such immigrants settle are themselves war zones of another kind: economically disadvantaged areas with high levels of street crime and violence. Children of refugees with post-traumatic stress syndrome are likely to be affected by the dysfunction of their parents and

families. In many Asian Pacific American communities, the incidence of alcoholism, drug addiction, domestic abuse, and gambling addiction is high.

Immigrant children also must establish a new sense of family as they arrive to join relatives who came earlier and as they leave behind others who have been dear to them.

In many communities with large concentrations of refugees and immigrants, schools serve an increasingly large group of Chinese and Vietnamese unaccompanied minors. Teenagers from Taiwan and Hong Kong may be sent here alone to get an education. Families from China and Vietnam with limited resources may manage to send only one family member to the United States, often a teenage boy, to live with relatives or friends who may, in fact, be unable to support him. The young people may move out on their own, live in group houses with other unaccompanied minors, or may end up in foster care. The absence of family members profoundly affects the social and educational development of youth and increases their likelihood of getting involved in delinquency, gangs, and crime.

As immigrant youth strive to be accepted by their peers in the American world, they sometimes get into trouble by imitating the behavior of students who seem "cool." They feel pressured not to be academic. Furthermore, some young people from war-torn countries or refugee camps learned to survive through physical defense and violence or theft. Repeating these survival behaviors in the United States lands them in trouble with their teachers or the law.

A COMPREHENSIVE SET OF SUPPORTS MUST BE IN PLACE FOR CHILDREN AND THE FAMILIES IN WHICH THEY LIVE. YOUNG PEOPLE MUST BE ABLE TO PARTICIPATE AND LEARN IN SCHOOL AND TO FIND THE POSITIVE ROLE MODELS AND SOURCES OF MORAL GUIDANCE THEY NEED TO BECOME PRODUCTIVE, HAPPY PEOPLE.

Problems can become worse when young immigrants lose the motivation or the ability to speak their home language, or never develop it. As they reject their parents' traditions and language in a quest to become American, communication between parents and children breaks down. No longer is there a common language to talk about expectations, morality, ethics, beliefs, and behavior. Yet these youth are in critical need of positive role models—adults they can relate to for moral guidance.

Families concerned about their children's futures often place extreme pressure on youth to succeed in school, while giving little recognition to children's emotional needs. Family expectations can be excessive, especially for immigrant youth who have few supports available to them in school to help them achieve. As one extreme but not uncommon example, a report by the Asia Society tells of a Korean American sentenced to six months in jail for beating his daughter because her grade point average was 3.83 rather than a perfect 4.0.

Family disruption, the difficulties of living between two cultures, and the pain of being marginal in this new land result in high rates of depression and mental illness, particularly among females. ***The rate of suicide among Asian Americans has risen threefold in the last two decades. The suicide rate among Chinese American young people is 36 percent above the national average, while Japanese Americans rates are 54 percent higher.*** In one study of immigrant young women,

nearly half of the Filipinas had suicidal preoccupations. Vietnamese females had high rates of suicide attempts. ***Asian Pacific American youth also show significantly lower levels of self-esteem when compared to Caucasian and African American youth.***[15]

Whether or not immigrant Asian Pacific youth and their families have access to social supports to help them cope with the pressures of life in their new country varies, because the presence of community institutions differs widely among Asian Pacific immigrant communities, as well as the capacity of community organizations to get funding for their programs. Some more established ethnic groups, such as Chinese and Japanese, have an infrastructure of organizations and agencies to support children and families in geographic areas in which their population is concentrated (such as the West Coast). However, these programs are seldom coordinated with the schools. In other cases, there are community-based institutions, structures, and networks, such as Mutual Assistance Associations, that provide needed supports to youth and families, recreating in many ways the familial village relationships from homelands that are so critical in supporting and reaching new immigrant groups. Yet, these organizations and their potential for providing essential links between schools and communities are often overlooked, because they do not follow a traditional United States model of a community organization that would be familiar to funders or to school personnel. In many Asian Pacific American communities, the resources for responding to the needs of youth and families are at a crisis low.

All of these problems may affect a child's ability to succeed in school. A child who is suffering from culture shock, from post-traumatic stress syndrome as a result of war-related experiences or of life in a violence-ridden community, or from the break-up of families that often accompanies immigration seldom has the resources to concentrate on learning academic subjects. A comprehensive set of supports must be in place for children and the families in which they live. Young people must be able to participate and learn in school, and to find the positive role models and sources of moral guidance they need to become productive, happy people.

• LACK OF INSTITUTIONAL EFFORT TO INVOLVE ASIAN PACIFIC AMERICAN PARENTS IN EDUCATION

Most parents from Asian Pacific nations view school as a separate realm from the home, with parental involvement unneeded and undesired. In Cambodia, for example, the schools are traditionally in complete control of a child's education; parents simply do not question the teacher or school policies. Immigrant parents carry with them their traditional views, and so they never doubt the school's authority. Few immigrant parents even have a relationship with their children's teachers because of language barriers, long work hours, difficulty arranging transporta-

tion, and the responsibilities of caring for other children may make it difficult for them to go to the school.

Schools can be a critical initial place in which immigrant parents discover that a democracy requires effective advocacy and participation. Although bridging the gap between home and school is critical to Asian Pacific families and schools, strong partnerships between Asian Pacific parents and schools are not the norm. Few schools actively work to ensure that immigrant parents are connected to the life of the school. Most schools exclude immigrant parents from participating by failing to be culturally sensitive, by failing to reach out through newsletters or forums, and by having few staff members who can speak the families' home languages. Few schools invite immigrant parents to participate, and even fewer explain the reasons why it is desirable. Even in school districts where there is a large population of Asian Pacific Americans, Asian Pacific American parents often are not represented on policy-making bodies such as boards of education or PTA groups.

Consequently, immigrant parents often have to rely on their children to translate for them (literally and figuratively) about school expectations, traditions, and needs. Such information is not always effectively conveyed. Children are also put in the position of representing their adult parents and families when translating for government services or other bureaucratic systems. Conflicts arise in some families when children, by virtue of their English language facility, gain authority over their parents. Schools feed these patterns by providing information only in English and by relying on young people to be the conduit of essential information between home and school.

Stronger connections are needed between schools and the community groups that work with Asian Pacific families, such as Asian Pacific churches or religious groups, cultural societies, youth service providers, health clinics, refugee resettlement agencies, and many more. Such groups typically employ staff or are operated by volunteers with knowledge of Asian Pacific languages and cultures, and they may also be able to provide information to Asian Pacific families about the ways they might advocate for their children in school. These agencies have the potential to serve as liaisons between schools and parents and represent tremendously underutilized resources.

The Challenge for Philanthropy: Recommendations and Conclusion

Asian Pacific American children and youth clearly have educational requirements that are not currently being met. For the most part, schools do not have the resources, the cultural understanding, and the commitment to address these requirements. They also are without a vital connection to the Asian Pacific American communities they serve and to the organizations within these communities that might act as bridges between the cultures of home and school for children and their families.

There is an urgent need to build stronger partnerships between schools, families, Asian Pacific American community groups, and both public- and private-sector organizations to develop a comprehensive support system for Asian Pacific American students. Such partnerships could help to bring valuable knowledge and resources to schools that are ill-equipped to meet their Asian Pacific American students' needs. Partnerships also take advantage of the potential contribution that schools could be making to the health and well-being of Asian Pacific American families and communities. Community-wide partnerships recognize that education is much more than what goes on in the classroom, and that the job of educating America's youth cannot be accomplished by the schools alone. Through such partnerships, the educational process can become fully integrated into the texture of a community's life.

For philanthropy to take a leadership role in forging new partnerships and fostering new understandings to benefit Asian Pacific American students—and, indeed, students of other ethnic and cultural groups who face educational barriers, language barriers, racism, and violence in schools—funders will have to rethink and stretch beyond traditional patterns of giving. For example, in taking into account the cultural and family environments, funding initiatives in both the community and school arenas may require that grantmakers blend funding streams within and across program areas, and across foundations as well. Funders also should consider proactive efforts, such as issuing requests for proposals and increasing the number of planning grants. Grantmaking can thereby become a means to encourage collaborations, partnerships, alignments, and coordinated efforts between schools and Asian Pacific American communities.

Issues affecting Asian Pacific American students in the classroom are integrally connected to what is going on in their families and communities, and to how they view themselves or are viewed by mainstream society. For this reason, AAPIP urges funders to cast a wider net when considering projects to fund. The recommendations in this report are directed not only to foundations that support education, but also to those that fund

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children, youth, and family issues, race relations, immigration, and community building.

AAPIP views efforts in the area of community/school/family partnerships as fundamental to the success of the other four recommendations in this report. Such partnerships reduce barriers to educational equity for Asian Pacific American children and create an enriched learning environment by bringing together the full complement of a community's resources for each child's benefit.

The rest of this section provides a brief rationale for each of these recommendations. Projects that address the issues raised in the recommendations are included in Appendix I. Appendix II lists resource organizations that can provide information about educational equity, bilingual education and other subjects related to the education of Asian Pacific American children.

Recommendations

1. COMMUNITY/SCHOOL/FAMILY PARTNERSHIPS

Recognize and develop Asian Pacific American community, parent, and youth leadership, and support the development of community-based service organizations that focus on providing extended opportunities for youth and their families. Support efforts to partner these resources with their local schools.

2. INSTITUTIONAL CHANGE AND ACCOUNTABILITY

Encourage efforts that commit schools to make institutional responses to issues affecting Asian Pacific American children's educational equity—including language needs of the limited English proficient, racism and anti-immigrant bias, class, and gender issues—and fund efforts that monitor school accountability for meeting the educational needs of Asian Pacific American students.

3. CURRICULUM DEVELOPMENT

Promote research, development, and staff training in the use of multicultural curricula that portray the history and culture of Asian Pacific Americans, and of anti-racism curricula that support direct and honest dialogue among students.

4. LANGUAGE DEVELOPMENT RESEARCH AND PROGRAMS

Support research, program development, and evaluation in the area of language development for Asian Pacific Americans to better inform schools and improve teaching strategies. As an essential adjunct, more funding should be directed to community-based efforts focused on dual literacy and language development.

5. TEACHER RECRUITMENT AND TRAINING

Fund recruitment and training of more Asian Pacific American teachers, administrators, and counselors, with particular emphasis on those with bilingual skills and knowledge of new and unrepresented Asian Pacific American populations. Also, fund training for non-Asian Pacific teachers to develop the knowledge and skills they require to understand and be responsive to Asian Pacific American students' needs.

1. Community/School/Family Partnerships

Recognize and develop Asian Pacific American community, parent, and youth leadership, and support the development of community-based service organizations that focus on providing extended opportunities for youth and their families. Support efforts to partner these resources with their local schools.

Education includes far more than the events that occur in the classroom. Strong, healthy, and learning children are rooted in strong, healthy families and communities.

Schools are for many groups an ideal location for social supports and services. ***Asian Pacific American families may be more open to linguistically accessible services on the school grounds because the school is a respected community institution and often does not bear the stigma of some other service organizations.*** Because schools are open to all children and youth, not just to those identified as requiring services, educators also may be able to detect concerns related to a student's physical, social, or mental health before a problem becomes a crisis. Most effective is a coordinated system that cuts across community agencies and that involves the school site as both a means of outreach and delivery to children and their families. Services should be delivered in the languages of the families, and in culturally appropriate ways. Teachers and counselors must be prepared and trained to link Asian Pacific children and families with the services they require. Administrators must build bridges with community-based organizations that can assist in efforts to build parent participation.

To make community/school/family partnerships work, school staff must identify and involve the range of leadership within Asian Pacific American communities. Schools seldom tap into the existing leadership in immigrant communities. One Chinese mother on a school committee does not represent the entire Asian student population. Each ethnic/language/national group may well have its own structures of leadership. ***Every school site should have a community map of the important ethnic, national, and linguistic groups in its neighborhood, including the major community institutions and the formal and informal leadership of those communities.*** This knowledge should be the basis for all community outreach and involvement efforts.

Activities that offer parents, community members, and youth opportunities for leadership development are essential elements in any comprehensive approach to promoting educational success among Asian Pacific students. Possible sources for such programs are Saturday schools, camps, youth groups run by community institutions, Mutual Assistance Associations, temples, churches, and community-based organizations. ***So, too, are activities that promote a sense of well-being, community ownership, and civic***

pride for young people and their families. Particularly important are programs specifically designed to help immigrant students become oriented to their new culture, face the challenges of bridging cultures, and make friendships with young people who have been in the United States longer.

A vital part of this effort is the ***development of school readiness programs designed specifically to meet the needs of Asian Pacific American families.*** Linked to schools, such programs can provide support for children and their families during critical transitions from child care to elementary school to secondary school and can prepare parents for their roles in the public education system.

To learn and to grow into productive, happy adults, children must feel themselves to be part of a total environment supportive of their education. Linking the resources available at school with those at home and in community-based service organizations can give students—and their parents—the resources they need to become leaders in their communities.

IT IS IMPORTANT TO FUND PROGRAMS THAT TRAIN COMMUNITY-BASED GROUPS TO ADVOCATE EFFECTIVELY FOR THEIR LEGAL RIGHTS AND TO BUILD THEIR CAPACITY TO MONITOR AND ENFORCE THOSE RIGHTS OF ACCESS.

2. Institutional Change and Accountability

Encourage efforts that commit schools to make institutional responses to issues affecting Asian Pacific American children's educational equity—including language needs of the limited English proficient, racism and anti-immigrant bias, class, and gender issues—and fund efforts that monitor school accountability for meeting the educational needs of Asian Pacific American students.

Educational equity for Asian Pacific American children will not just "happen" as their numbers in the student population grow. Meaningful change requires a positive commitment on the part of the school administration, at the school district level, as well as at the level of the individual school. ***Such commitments must not be just empty statements. They must be backed by resources, short- and long-term planning, and, above all, by school officials publicly making themselves accountable to Asian Pacific students and their families.***

Because Asian Pacific Americans historically have been excluded from the mainstream of American culture, it is imperative to create accountability mechanisms that monitor Asian Pacific American students' participation and achievement in school. Statistics should be reported for specific ethnic groups and should include information on national origins, English language fluency, and generational status to create a more informative and accurate picture of Asian Pacific American communities. Such data allow educators, parents and community advocates to assess the effectiveness of school programs for the various Asian Pacific American groups, so that the individual circumstances of each group do not become lost in the aggregate picture.

It is important to fund programs that train community-based groups to advocate effectively for their legal rights and to build their capacity to monitor and enforce those rights of access.

School officials must recognize that educational success for Asian Pacific children requires a two-way flow of information and responsibility between parents and schools. A comprehensive effort to strengthen relationships must include parent and community involvement in children's learning. Teachers and school administrators must be aware that immigrant parents need basic information on the U.S. school system. To encourage parental involvement and advocacy, schools must actively reach out to Asian Pacific families, and therefore must have staff who can speak the students' home languages.

EVEN THE BEST-PREPARED AND MOST KNOWLEDGEABLE TEACHERS ARE HAMPERED IF THEY DO NOT HAVE THE MATERIALS TO TEACH ABOUT ASIAN PACIFIC AMERICAN GROUPS.

3. Curriculum Development

Promote research, development, and staff training in the use of multicultural curricula that portray the history and culture of Asian Pacific Americans, and of anti-racism curricula that support direct and honest dialogue among students.

To prepare students adequately for an increasingly global economic and political world, schools must transform curricula and practice to reflect the diverse history and experiences of people in the United States and the world. Such curricula must include the experiences and contributions of Asian Pacific Americans, as well as of other communities of color. Efforts to broaden the curriculum should go beyond just academic subjects to include such areas of instruction as art and music. Proficiency in languages other than English and an understanding of different cultures should be held as important values.

Even the best prepared and most knowledgeable teachers are hampered if they do not have the materials to teach about Asian Pacific American groups, their literature, histories, and traditions. New materials are needed in a variety of formats, including audio tapes, books, computer-aided instruction, videos, and other media. Texts based on the folklore and stories of immigrant communities written in the languages of Asian Pacific groups should be developed to document those experiences for future generations. Such texts can help the "bridge generation" deepen its understanding of and ties to its culture and nation of origin. ***Asian Pacific American studies centers in universities are excellent resources for multicultural curricula and research.*** Support is needed for the small community presses and ethnic curriculum projects that often are the publishers of authentic materials by and for Asian Pacific American communities. Better dissemination mechanisms must be established to ensure that such community-generated materials reach the teachers who need them.

Clearly, the dramatic shift in classroom demographics requires Asian Pacific Americans to be part of the public discourse regarding race and education. ***The view of race as simply a question of black and white is no longer a reality; and new thinking and approaches must receive funders' support to address the new face of education in this country.***

In schools, children learn the norms of social relationships beyond their families, including those with people of other racial groups. ***To address the alarming increase of hate crimes, intolerance, and anti-immi-***

grant sentiment, schools and communities must develop strong programs that engage students in an active process aimed at strengthening human relationships. An essential component of such programming must be an intervention that recognizes, addresses, and eliminates perceived racial and ethnic group status differences. Unless programs contain this vital element, the increased contact among the groups may serve only to increase intergroup tensions.

Because divisions among young people often reflect those of adults around them, all school staff, from the principal to the janitors and lunchroom monitors, must have the benefit of training. Professional development programs for all staff should include such training.

Anti-racism efforts should also include programs to develop: (1) personal awareness and communication skills; (2) cross-racial dialogue and prejudice reduction; (3) conflict resolution and mediation programs; (4) engagement of students in changing inequitable and harmful policies and practices; (5) a curriculum that helps students learn each other's histories; and (6) anti-violence projects, particularly in neighborhoods marked by gangs and youth violence.

4. Language Development Research and Programs

Support research, program development, and evaluation in the area of language development for Asian Pacific Americans to better inform schools and improve teaching strategies. As an essential adjunct, more funding should be directed to community-based efforts focused on dual literacy and language development.

For students with limited fluency in English, the *Lau* decision requires schools to provide access to the core curriculum, whether through bilingual programming or through English as a Second Language (ESL). ***ESL is most effective when combined with a focus on academic language required for understanding the curriculum. School programs should emphasize literacy and language development across the curriculum, with particular attention to oral expression, reading comprehension, and writing skills*** for Asian Pacific immigrant and refugee students.

School libraries and community associations should have take-home reading materials in both English and in the languages of the immigrant or refugee communities. ***ESL programs for adults, and family literacy programs for children and parents, should emphasize speaking, reading, and writing skills.*** These programs are most effective when they combine the development of English literacy skills with efforts to document and write the oral histories, family stories, and traditions of a community—products that contribute to learning about and preserving culture.

Beyond formal literacy programs, ***after-school clubs and recreational activities can be important opportunities to reinforce lan-***

guage arts skills. Incorporating language skill-building into such activities must be done consciously, as part of an overall language development plan.

In addition, ***it is essential to foster development in a child's home language.*** Components in supporting the retention and value of the home language include Saturday Schools, community-based home language programs, availability of books in the home languages prevalent in the community, and basic literacy and literature courses using the home language.

Major demonstration projects and basic research efforts are needed to fill the gaps in knowledge about effective educational approaches for Asian Pacific Americans. Research is needed in second language literacy and in methods of developing content-area learning among students with limited proficiency in English. Researchers should focus on new program models for serving Asian Pacific Americans when the numbers of students from each language and cultural group are relatively small. Of particular interest are research initiatives that include such elements as innovative uses of technology, flexible grouping, cross-school site programs, and community-based instruction. Another subject worthy of investigation is how to use home language literacy as a bridge to English literacy when the home language is not a Romance language and is ideographic.

Well designed and implemented programs serving Asian Pacific Americans should be well documented and formally evaluated. They should also include strategies for dissemination and program replication.

Foundation and government funders must take greater responsibility to include Asian Pacific American students in research studies, especially national surveys, and to disaggregate data to allow for a comparative look at the experiences among Asian Pacific Americans. Furthermore, Asian Pacific American communities themselves must be empowered with the knowledge and skills to conduct systematic research and policy analysis on educational issues.

5. Teacher Recruitment and Training

Fund recruitment and training of more Asian Pacific American teachers, administrators, and counselors, with particular emphasis on those with bilingual skills and knowledge of new and unrepresented Asian Pacific American populations. Also, fund training for non-Asian Pacific teachers to develop the knowledge and skills they require to understand and be responsive to Asian Pacific American students' needs.

The critical shortage of teachers, administrators, counselors, and other professionals with knowledge of Asian Pacific American cultures and languages calls for immediate and aggressive implementation of targeted strategies for recruitment, training, and professional development of Asian Pacific American college students. ***Outreach targets should include Asian Pacific American community agencies and leaders.*** Career path programs and incentives to enter the teaching field may help to attract Asian Pacific American candidates with linguistic or cultural expertise. ***In the area of teacher recruitment, programs should be developed that build on and broaden existing foundation programming support for recruitment of minority teachers to include recruitment of Asian Pacific American teachers from the various Asian Pacific ethnic groups.*** Similar recruitment programs are needed to encour-

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age Asian Pacific Americans to enter doctoral programs for administrators and counselors.

Professional development programs are needed for all teachers, to immerse them in knowledge of second language acquisition and bilingual teaching skills, to prepare them to assemble and teach a strong multicultural curriculum using Asian Pacific American literature and history, to engage them in inquiry, and to connect them to the communities. Such efforts would be furthered by policies that insist on teacher preparation in these areas as a basis for teacher assignment and that support ongoing professional development in these areas.

An essential but underutilized resource is the immigrant community itself. ***In some places, schools that have recognized and respected the valuable language capabilities of the Asian Pacific American communities have very successfully recruited teacher assistants from the immigrant communities, and then provided training support to enable the assistants to pursue their teaching credentials.*** Immigrant adults, some of whom may have been teachers in their homelands, provide not only the bilingual skills so desperately needed to deliver strong educational programs, but also can serve as essential cultural bridges and supports for immigrant youth.

Conclusion

The invisible crisis among Asian Pacific American students is a real and urgent one. This report has sought to illustrate how schools have largely ignored the plight of these students, as the false assumption that Asian Pacific American students always succeed in school has prevailed. AAPIP urges philanthropy to exercise leadership to revamp the educational response to Asian Pacific American students and their families. This response must include meaningful partnerships with Asian Pacific American communities.

Without a major change in the educational response to Asian Pacific American students' needs, these students will continue to be denied an equal education. This crisis portends serious ramifications for the future, as increasing numbers of Asian Pacific American students make their way through an inadequate educational system and fall further and further behind, unprepared to engage fully in and contribute to American society as adults.

As the demographics of our country continue to shift, and the margins become the mainstream, once-marginalized people will increasingly challenge our democratic tenets. We must ensure that we have a diverse pool of leaders to meet those challenges. It is in society's interest to create a truly equitable educational system that will benefit not just Asian Pacific American children but all children, and our diverse nation, operating within our global society.

Appendix I
Resources for Program Information

The following programs demonstrate the many ways in which foundations can work successfully with Asian Pacific American organizations, schools, school boards, community groups, and other groups to improve educational access and equity for Asian Pacific Americans. Although some of these projects were not designed for Asian Pacific American students, families, and communities, they are included because elements of the program may be adapted to or expanded to include the needs of Asian Pacific Americans. Each project is listed alphabetically under the appropriate recommendation of this report.

1. Community/School/Family Partnerships

ASIAN AMERICANS UNITED
801 Arch Street
Philadelphia, PA 19107
(215) 925-1538
Contact: Ellen Somekawa
▪ The Community Youth Leadership Project works with low-income and working class high school age Asian Pacific American youth. They are trained to tutor children with limited proficiency in English and to work as community activists, building relations with neighborhood parents to facilitate their active involvement in school and community efforts. Funded by the Philadelphia Foundation.

NATIONAL ASIAN FAMILY/SCHOOL PARTNERSHIP PROJECT
National Coalition of Advocates for Students
100 Boylston Street, Suite 737
Boston, MA 02116
(617) 357-8507
Contact: Buoy Te
▪ Works with six community-based organizations nationally to improve the education of immigrant students and to provide support for parents to monitor children's education, advocate for educational services, and participate more fully in the life of the school. The project's constituents are Cambodian, ethnic Chinese, Hmong, Laotian, Tai Dan and Vietnamese parents. A project of the National Coalition of Advocates for Students, the initiative operates in Chicago, Philadelphia, Des Moines, Seattle and Minneapolis. Funded by the DeWitt Wallace-Readers Digest Fund.

ASSOCIATION FOR THE ADVANCEMENT OF HMONG WOMEN
1518 East Lake Street, Suite 209
Minneapolis, MN 55407
(612) 724-3066
Contact: Ly Vang
▪ A full-service organization that focuses attention on the needs of newly arrived Hmong women, children and teens in the Minneapolis area. The organization helps them adjust to American culture while honoring and continuing their own heritage. Provides training for self-sufficiency, employment, and leadership positions.

BICULTURAL TRAINING PARTNERSHIP IN NONPROFIT MANAGEMENT
The Wilder Foundation
919 Lafond Avenue
St. Paul, MN 55104
(612) 642-2067
Contact: Vijit Ramchandani
▪ A collaboration between the Amherst H. Wilder Foundation and the Metropolitical State University in St. Paul, provides intensive training in nonprofit management, leadership, and advocacy for the staffs, boards, and volunteers of the area's Southeast Asian Mutual Assistance Associations. It also provides management consultant training for Southeast Asian community members who will become resources for their communities. In its second phase of operations,

the project was established in 1993 by the St. Paul Foundation and is supported by more than 20 local and national funders.

THE CHILDREN'S AID SOCIETY
105 East 22nd Street
New York, NY 10010
(212) 949-4800
Contact: Philip Coltoff

- Operates three community schools in Washington Heights for recent immigrants from Latin America and the Caribbean with a comprehensive program of innovative educational practices and in-house health and social services. The schools are supported by a partnership among parents, schools, community-based organizations, health care providers, local businesses, and universities. Technical assistance is provided to more than 80 schools nationwide. Funded by the Carnegie Corporation of New York, Charles Hayden Foundation, Hasbro Children's Foundation, the Jacob Bleibtreu Foundation, Inc., and the Clark Foundation.

COALITION FOR ASIAN PACIFIC AMERICAN YOUTH (CAPAY)
c/o Institute for Asian American Studies
University of Massachusetts, Boston
100 Morrissey Boulevard
Boston, MA 02125-3393
(617) 287-5658
Contact: Trinh Nguyen

- The only statewide network in the country that focuses on leadership development among Asian Pacific American youth, this youth-run membership organization provides peer support, networking, mentoring, community service opportunities, and leadership for an annual Asian Pacific American Heritage Month in local high schools. Funders include the Boston Foundation, the Hyams Foundation, the Reebok Foundation, the Haymarket People's Fund, the Lenny Fund, and the Massachusetts Office for Refugees and Immigrants. The Institute for Asian American Studies at the University of Massachusetts, Boston provides in-kind support.

THE LAOTIAN GIRLS HOPE INITIATIVE
Asian Pacific Environmental Network
310 Eighth Street, Suite 309
Oakland, CA 94607
(510) 834-8920
Contact: Grace Kong

- In Richmond, California, located in Contra Costa County, site of four SuperFund toxic cleanup areas, ninth-grade girls develop environmental awareness, leadership skills, and community activism skills designed to help build their community. Funders include the California Wellness Foundation, the Ms. Foundation and Vanguard Public Foundation.

PARENTS AND CHILDREN TOGETHER
1475 Linapuni Street, Suite 117a
Honolulu, HI 96819
(808) 847-3285
Contact: Haaheo Mansfield

- A 29-year-old organization in the largest low-income housing project in Hawai'i, among its programs are four that directly address culturally-appropriate early childhood education and parenting and include a lending library. All sites serve immigrant children and Native Hawaiians who speak English as a second language. PACT's Family Literacy Project is funded by the Hawai'i Community Foundation.

CHINATOWN BEACON CENTER SAN FRANCISCO BEACON INITIATIVE
777 Stockton Street, Suite 202
San Francisco, CA 94108
(415) 391-4721
Contact: Sylvia Hom

- Located in the heart of Chinatown and serving a population that is 75 percent Asian Pacific American, the Chinatown Beacon Center is part of the San Francisco Beacon Initiative to transform public schools into neighborhood centers. Wu Yee Children's Services leads the center, in collaboration with eight community agencies with bilingual and bicultural staff. Funders include the Evelyn and Walter Haas, Jr. Fund, the S.H. Cowell Foundation, the San Francisco Foundation, and the Gap Foundation.

2. Institutional Change and Accountability

EDUCATION LAW CENTER OF PHILADELPHIA

801 Arch Street, Suite 610
Philadelphia, PA 19107
(215) 238-6970
Contact: Len Rieser

▪ An advocacy organization working to hold the Philadelphia School District accountable for educational services to Asian Pacific immigrant students. Offers professional development opportunities for teachers to learn about second language acquisition, recruits Asian Pacific teachers, develops and identifies texts and materials in Asian Pacific languages, and reaches out to Asian Pacific parents. The Center works to ensure that the district's overall school reform agenda is designed and implemented in ways that take account of the needs of Asian Pacific students and families. Funded by the Philadelphia Foundation.

MULTICULTURAL EDUCATION, TRAINING AND ADVOCACY, INC.

240-A Elm Street, Suite 22
Somerville, MA 02144
(617) 628-2226
Contact: Roger Rice

▪ A national organization specializing in the rights of Asian Pacific, Latino, Haitian, and other immigrant linguistic minority groups. Informs students and parents about their educational rights, helps parents advocate on behalf of their children, evaluates state and local programs and policies related to immigrant education, and promotes the development of policy initiatives to advance immigrant students' rights. Support has included the Rosenberg Foundation, the Carnegie Corporation of New York, the Joyce Mertz-Gilmore Foundation, the ARCO Foundation, the Ford Foundation, the Public Welfare Foundation, the Charles Stewart Mott Foundation and the James Irvine Foundation.

3. Curriculum Development

BAY AREA IMMIGRANT LITERACY INITIATIVE

San Francisco State University, English Dept.
1600 Holloway
San Francisco, CA 94132
(415) 338-3103
Contact: Gail Weinstein

▪ Assists San Francisco Bay Area community-based organizations in developing curricula that address the needs of immigrant and refugee families. Fosters collaborations among ESL literacy providers, nurtures connections between the university and the community, and creates opportunities for university ESL teacher trainees to teach in community settings while learning about family and community issues in immigrant neighborhoods. Funded through San Francisco State University by the Lila Wallace–Readers Digest Fund.

STOCKTON YOUTH VIOLENCE PREVENTION INITIATIVE

Boys and Girls Club of Stockton
P.O. Box 415
Stockton, CA 95201
(209) 466-1264
Contacts: Lincoln Ellis and Conway Hill

▪ The Rites-of-Passage curriculum is part of this multiethnic collaboration, whose objective is to reduce the incidence of violence, enhance self-esteem, develop leadership skills, and teach critical thinking and conflict resolution among Latino, African American, and Asian Pacific American youth between the ages of 11 and 24. The primary Asian Pacific American groups served are Laotian and Filipino. Funded by the James Irvine Foundation in collaboration with the California Wellness Foundation's Violence Prevention Initiative.

YOUTH TOGETHER

Art, Research and Curriculum Associates (ARC)
1212 Broadway, Suite 400
Oakland, CA 94612
(510) 834-9455
Contact: Margaretta Lin

▪ Youth Together is a youth development and school-based violence prevention project

developing the leadership of youth from five high schools in Berkeley, Oakland, and Richmond. A multicultural, multiracial, and multi-agency collaboration between established youth development and education agencies, the goal is to address rising racial and ethnic conflicts between Asian Pacific, Latino, and African American students. Funded by the U.S. Department of Education with support from private sources.

4. Language Development Research and Programs

CLEARINGHOUSE FOR IMMIGRANT EDUCATION

CHIME NCAS
100 Boylston Street, Suite 737
Boston, MA 02116
(800) 441-7192
Contact: Karen Hartke

- A free, interactive clearinghouse and networking service offering customized database searches, free information packets, referrals, bibliographies, and other resources that address how schools can improve educational access for immigrant and other vulnerable students. Funded by the Ford Foundation and the Andrew W. Mellon Foundation.

THE DEMONSTRATION SCHOOL

University of Massachusetts, Lowell
1 University Avenue
Lowell, MA 01854
(508) 934-4600
Contact: Ann Benjamin

- An observation, research, and demonstration facility in which children from English-, Spanish-, and Khmer-speaking homes learn and play together. Native-speaking teachers of the same three languages strive to model the best educational practices in language acquisition and multicultural education. Operates under the joint auspices of the Lowell Public School System and the College of Education, University of Massachusetts, Lowell.

THE PROGRAM IN IMMIGRANT EDUCATION

Center for Applied Linguistics
1118 22nd Street, NW
Washington, DC 20037
(202) 429-9292
Contact: Donna Christian

- A national research effort coordinated by the Center for Applied Linguistics in Washington, D.C., with the goal of creating effective programs for immigrants in middle and high schools. A series of publications for policymakers, practitioners, and the public will be released in 1998. Funded by the Andrew W. Mellon Foundation.

SHUANG WEN ACADEMY

New York New Visions School
Victim Services, Inc.
2 Lafayette Street
New York, NY 10007
(212) 577-3898
Contact: Larry Lee

- Shuang Wen Academy is a newly established elementary school (K-5) rooted in a commitment to language proficiency and cultural literacy in both Chinese and English. The program will document strategies to address differences in learning styles and intellectual processing brought to the classroom by Chinese-speaking children. Extended hours provide tutoring, folk dancing, music, calligraphy, art, drama, chorus, martial arts, with strong parent involvement.

5. Teacher Recruitment and Training

PATHWAYS TO TEACHING CAREERS PROGRAM

DeWitt Wallace–Reader's Digest Fund
2 Park Avenue, 23rd Floor
New York, NY 10016
(212) 251-9710
Contact: Jane Quinn

- Provides grants to participating universities and colleges to support training of teaching candidates with the goal of increasing the number of highly qualified teachers, particularly minority teachers, working in public schools. Funded by the DeWitt Wallace–Readers Digest Fund.

Appendix II
Resource Organizations

This resource list, far from being complete, is provided for informational and referral purposes.

ART, RESEARCH, AND CURRICULUM (ARC) ASSOCIATES
310 Eighth Street, Suite 220
Oakland, CA 94607
(510) 834-9455

ASIAN AMERICAN COMMUNITIES FOR EDUCATION
2012 Pine Street
San Francisco, CA 94115
(415) 921-5537

ASIAN AMERICAN CURRICULUM PROJECT
234 Main Street
San Mateo, CA 94401
(650) 343-9408

ASIAN AMERICAN STUDIES CENTER
University of California, Los Angeles
3230 Campbell Hall
304 Hilgard Avenue
Los Angeles, CA 90095
(310) 825-2974

ASSOCIATION FOR ASIAN AMERICAN STUDIES
Dept. of Educational Foundations
Hunter College, City University of New York
695 Park Avenue
New York, NY 10021
(212) 772-4736

CENTER FOR RESEARCH ON EDUCATIONAL DIVERSITY AND EXCELLENCE
University of California, Santa Cruz
Santa Cruz, CA 95064
(408) 459-3500

CIVIL LIBERTIES PUBLIC EDUCATION FUND, WEST COAST OFFICE
c/o U.S. Equal Employment Opportunities Commission
901 Market Street, Suite 500
San Francisco, CA 94103
(415) 356-5020

INDOCHINESE REFUGEE STUDIES CENTER
George Mason University
4400 University Drive
Fairfax, VA 22030
(703) 993-3722

LEADERSHIP EDUCATION FOR ASIAN PACIFICS (LEAP)
327 East 2nd Street, Suite 226
Los Angeles, CA 90012
(213) 485-1422

NATIONAL ASSOCIATION FOR ASIAN AND PACIFIC AMERICAN EDUCATION
ARC Associates
310 Eighth Street, Suite 220
Oakland, CA 94607
(510) 834-9455

NATIONAL ASSOCIATION FOR EDUCATION AND ADVANCEMENT OF CAMBODIANS, LAOTIANS AND VIETNAMESE AMERICANS
Department of Comparative Ethnic Studies
University of California, Berkeley
506 Barrows Hall
Berkeley, CA 94720
(510) 643-0796

NATIONAL CLEARINGHOUSE ON BILINGUAL EDUCATION
8737 Colesville Road, #900
Silver Spring, MD 20910
(800) 647-0123

POLYCHROME PUBLISHING CORPORATION
4509 North Francisco
Chicago, IL 60625
(773) 478-4455

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Endnotes

1 In 1971, *Newsweek* magazine (June 21, 1971) featured a groundbreaking story on Asian Americans, entitled "Success Story: Outwhiting the Whites." A subsequent article by Anthony Ramirez in *Fortune* magazine (November 24, 1986) focused on Asian Americans as "America's Super Minority" of the 20th century. In 1987, *Time* magazine touted the academic success of Asian Americans in an article entitled "The New Whiz Kids" (August 31, 1987).

2 Paul Ong and Linda Wing, "The Social Contract to Educate All Children," in *The State of Asian Pacific America: A Public Policy Report*. Los Angeles: LEAP Asian Pacific American Public Policy Institute and the UCLA Asian American Studies Center, 1996, p. 226.

3 Ong and Wing (1996), p. 226.

4 For example, according to an article in the *San Francisco Chronicle* (May 12, 1997) entitled "Bridging the English Gap," 68 percent of students at Union City's Pioneer Elementary School are Asian Pacific American.

5 Shirley Hune & Kenyon S. Chan, "Special Focus: Asian Pacific American Demographic and Educational Trends," in D. Carter & R. Wilson (eds.), *Minorities in Education* (Vol. 15). Washington, D.C.: American Council on Education, 1997.

6 Included among Asian Pacific Islanders are: East Asians (Chinese, Japanese, Korean); Filipinos; Pacific Islanders (Fijian, Carolinian, Chamorro, Chuukese, Hawaiian, Marshallese, Melanesian, Palauan, Samoan, Tahitian, Tongan, Trukese, Yapese); Southeast Asian (Cambodian, Hmong, Khmer, Indonesian, Laotian, Malayan, Mien, Singaporean, Thai, Vietnamese); and South Asians (Bangladeshi, Bhutanese, Burmese, Indian, Nepali, Pakistani, Sri Lankan, Sikkimese).

7 Unfortunately, the scope of this report does not allow a discussion of the complexities of the educational needs of Pacific Islanders or South Asians.

8 Foundation Center, *Foundation Giving*, 1997. United States Bureau of the Census, *Population Estimates and Projections*, Washington, D.C., 1996.

9 Asian Americans and Pacific Islanders in Philanthropy, "Invisible and In Need: Philanthropic Giving to Asian Americans and Pacific Islanders." San Francisco, 1992.

10 Foundation Center, *Foundation Giving*, p. 65, 1997.

11 United States Bureau of the Census, *Population Estimates and Projections*, Washington, D.C., 1996.

12 Kim-Oanh Nguyen-Lam, "Meeting the Needs of Our Asian American Students," California Association for Bilingual Education Newsletter (p. 33), February 1997.

13 Hune and Chan (1997).

14 Larry H. Shinagawa, "The Impact of Immigration on the Demography of Asian Pacific Americans," *Reframing the Immigration Debate*, (pp. 59-126). LEAP Asian Pacific American Public Policy Institute and the UCLA Asian American Studies Center, 1996.

15 Hune and Chan (1997).

16 Hune and Chan (1997).

17 Stanley Karnow and Nancy Yoshihara, *Asian Americans in Transition*. The Asia Society, New York, 1992. Also Rumbaut, R. and J. Weeks, "Fertility and Adaptation: Indochinese Refugees in the United States," *International Migration Review*, 20(2), (pp. 428-466), 1986.

18 F. Arnold, U. Minocha, and J. Fawcett, "The Changing Face of Asian Immigration to the United States" in J. Fawcett and B. Carino (eds.), *Pacific Bridges: The New Immigration from Asia and the Pacific Islands* (p. 111). Staten Island: Center for Migration Studies, 1987.

19 Rumbaut and Weeks (1986). See also Wendy Walker-Moffat, *The Other Side of the Asian American Success Story*. San Francisco: Jossey-Bass Publishers, 1995.

20 Shinagawa (1996).

21 Most school districts do not report dropout rates for southeast Asians as a discrete population. Several studies, however, have reported figures around this level. Ruben Rumbaut and Kenji Ima's *The Adaptation of Southeast Asian Refugee Youth: A Comparative Study*, Vols. I and II of the Southeast Asian Refugee Youth Study, Department of Sociology, San Diego State University, December 1987, reports numbers consistent with McNall, M. and T. Dunnigan, "The Educational Achievement of the St. Paul Hmong," *Anthropology and Education Quarterly*, Vol. 25, No. 1(pp. 44-66), March 1994.

22 *Lau v. Nichols*, 414 US 563, 39 L. Ed. 2d 1. Decided January 21, 1974.

23 National Center for Education Statistics, "A Profile of Policies and Practices for Limited English Proficient Students: Screening Methods, Program Support and Teacher Training," SASS 1993-94, Washington, D.C., 1997. Also, United States Department of Education, Office of Educational Research and Improvement, NCES 97-472, Washington, D.C., 1997.

24 Ong and Wing (1996), p. 236.

25 National Research Council, *Improving Schooling for Language Minority Children: A Research Agenda*, Diane August and Kenji Hakuta (eds), National Academy Press, 1997.

26 Ruben Rumbaut, "The Crucible Within: Ethnic Identity, Self-Esteem and Segmented Assimilation among Children of Immigrants," In Alejandro Portes (ed.), *The New Second Generation*, (16-17). New York: Russell Sage Foundation, 1996. Also Laurie Olsen and Marcia Chen, *Crossing the Schoolhouse Border: Immigrant Children in California Schools*. San Francisco: California Tomorrow, 1988.

27 Marsha Hirano-Nakanishi, "It Ain't Necessarily So," paper presented at the Annual Meeting of the American Educational Research Association, San Francisco, CA April 1992.

28 Conversation with the office of Robert Suzuki, President, California State Polytechnic University at Pomona, in April 1997.

29 National Research Council (1997), p. 51.

30 Hedy Chang, *Affirming Children's Roots: Cultural and Linguistic Diversity in Early Care and Education*. San Francisco: California Tomorrow, 1993.

31 Viadero, Debra, "Asian-American Teachers on the Decline, Study Finds," *Education Week*, June 10, 1997.

32 Nguyen-Lam (1997).

33 Victoria Jew, "The Shortage of Asian Languages Bilingual Teachers in the United States and California," presented at the National Forum Conference in Pomona, California in August 1994.

34 Walker-Moffat (1995).

35 National Asian Pacific American Legal Consortium, Audit of Violence Against Asian Pacific Americans, Fourth Annual Report, 1997.

36 Olsen and Chen (1988). See also Joan First and John Wilshire Carrera, *New Voices: Immigrant Students in U.S. Public Schools*. Boston: National Coalition of Advocates for Students, 1988; and United States Civil Rights Commission, "Civil Rights Issues Facing Asian Americans in the 1990s," (pp. 88ff). Washington, D.C. February 1992; and Rumbaut and Ima (1987).

37 Peter N. Kiang and Jenny Kaplan, "Where Do We Stand? Views of Racial Conflict by Vietnamese American High-School Students in a Black and White Context," *The Urban Review*, Vol. 26, no. 2 (p. 109), 1994.

38 P. N. Kiang, "When Know-Nothings Speak English Only: Analyzing Irish and Cambodian Struggles for Community Development and Educational Equity," in Karin Aguilar-San Juan (ed.), *The State of Asian America: Activism and Resistance in the 1990s* (pp.125-145). Boston: South End Press, 1994.

39 Lou Harris poll, "Tensions and Hopes in America: A Survey of How Minorities and the White Majority Perceive Each Other and Steps to Achieve Intergroup Harmony," Prepared for the National Conference, January 1994.

40 National Research Council (1997), p. 97.

41 Walker-Moffat. See also S.J. Lee, "The Road to College: Hmong Women's Pursuit of Higher Education," *Harvard Educational Review*, Vol. 67 No. 4, 1997.

42 Nancy Smith-Hefner, "Education, Gender, and Generational Conflict Among Khmer Refugees," *Anthropology & Education Quarterly*, 24, (2), (pp. 135-158), 1993.

43 Hune and Chan (1997), p. 56.

44 Various research literature discusses this phenomenon, including Michael Aronowitz's "The Social and Emotional Adjustment of Immigrant Children: A Review of the Literature," *International Migration Review*, 1984; Carol Ascher, "The Social and Psychological Adjustment of Southeast Asian Refugees," *ERIC/CUE Digest*, Number 21, National Institute of Education, Washington, D.C., April 1984; Neil Boothby, "Children and War," *Cultural Survival Quarterly*, Vol. 10: No. 4, Cambridge MA 1986; J.E. Carlin, "The Catastrophically Uprooted Child: Southeast Asian Refugee Children," *Basic Handbook of Child Psychiatry*, Vol. I, New York: Basic Books, 1979.

45 Rumbaut (1996). See also "Youth Risk Behavior Survey," San Diego City School's Report to the School Board, February 22, 1994; and Valerie Ooka Pang, "Caring for the Whole Child: Asian Pacific American Students," paper presented at Defining the Knowledge Base for Urban Teacher Education Conference, Emory University, Atlanta, 1996.

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